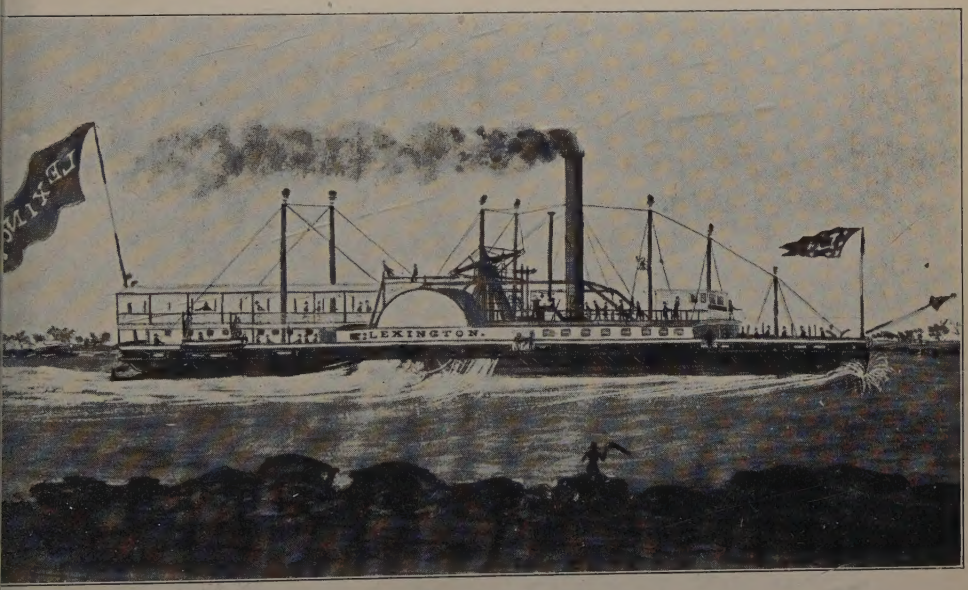
Rhode Island Historical Society Collections

ol. XX January, 1927 No. 1



The Steamer Lexington.
From photograph of an oil painting formerly owned by Charles B. Smith of Seekonk.
From photograph in the Society's Museum.

Issued Quarterly

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RHODE ISLAND HISTORICAL SOCIETY

COLLECTIONS

Vol. XX January, 1927 No. 1

G. ALDER BLUMER, *President* GILBERT A. HARRINGTON, *Treasurer*
HOWARD W. PRESTON, *Secretary* HOWARD M. CHAPIN, *Librarian*

The Society assumes no responsibility for the statements or the opinions of contributors.

The Committee on Marking Historic Sites

The General Assembly of the State of Rhode Island at the January session 1906 appropriated $1500 "to be expended by the Secretary of State acting in conjunction with the executive committee of the Rhode Island Historical Society for the purpose of marking sites of historic interest in the State."

The executive committee committed the task to a sub-committee consisting of Wilfred H. Munro, Clarence S. Brigham, Amasa M. Eaton, David W. Hoyt, Norman M. Isham, William MacDonald, Walter E. Ranger, William B. Weeden, George F. Weston and Charles P. Bennett, Secretary of State.

Under this appropriation the following memorials were erected:—

John Miles Church, Nockum Hill, Barrington
Governor Bull House, Newport

Gilbert Stuart House, North Kingstown
Roger Williams House, Providence
Roger Williams Spring, Providence
Fort Independence, Providence
Reynolds House, Bristol
Grave of the Swamp Fight Soldiers, Wickford
French Camp Ground, Providence
Pierce's Fight, Central Falls
Massasoit Spring, Warren
Drum Rock, Apponaug
Camp Ames, Spring Green
Prescott's Headquarters, Portsmouth
Indian Soapstone Quarry, Johnston
Stephen Hopkins House, Providence
Nathanael Green House, Coventry
Esek Hopkins House, Providence
John Brown's Mile Stone, Pawtuxet
These memorials exhausted the appropriation.

At the January session 1912 the Assembly made a further appropriation of $1500 "for the purpose of suitably marking sites of historic interest in the State to be expended by the committee on marking historic sites of the Rhode Island Historical Society under the direction of the Secretary of State."

This committee was Wilfred H. Munro, Hamilton B. Tompkins, Norman M. Isham, David W. Hoyt, George F. Weston, William MacDonald, William W. Chapin, Amasa M. Eaton, Henry C. Dexter, Walter E. Ranger, J. Fred Parker, Secretary of State.

Later to fill vacancies caused by death or removal from the State the following gentlemen became members of the committee:— Howard W. Preston, Edmund B. Delabarre, Howard M. Chapin, Thomas G. Hazard, Jr., Charles D. Kimball, William D. Miller, George T. Spicer, Addison P. Munroe, and Ernest A. Sprague, Secretary of State.
The memorials erected by this committee were:—

The Old Slater Mill, Pawtucket
The Old State House, Newport

The Old State House, Providence
St. Pauls Church, Wickford
Meeting Street School House, Providence
Earliest Town House, Providence
Pomham's Fort, Warwick
Rochambeau School, Providence
Great Gale of 1815, Providence
Jireh Bull Garrison House, South Kingstown
Captain Benjamin Church House, Little Compton

Tablets are now ready for:—
Captain Benjamin Church House, Bristol
Perry House, Bristol
Captain Daniel Fones House, North Kingstown

The following sites have been considered by the committee:—
Commodore Perry's Birthplace, South Kingstown
Roger Williams' Grave, Providence
Gaspee Point, Warwick
Nine Mens Misery, Cumberland
Samuel Gorton Jr. House, Warwick
Indian Fort, Charlestown
Indian Burial Ground, Charlestown
Smith Garrison House, North Kingstown
Butts Hill Fort, Portsmouth
Massachusetts Fort, Warwick
Study Hill, Lonsdale
Henry Wheaton's Birthplace, Providence
First Island Settlement, Portsmouth
Waterman's Tavern, Coventry
McSparran House, North Kingstown
Jenckes Forge, Pawtucket
Governor Bradford House, Bristol
First Sunday School, Providence
Pettaquamscut Rock, North Kingstown
Roger Williams Trading House, North Kingstown
The Horn Heap, Exeter

HOWARD W. PRESTON,
Secretary of the Committee.

Signal Flags

Among the manuscripts preserved in the archives of the Rhode Island Historical Society is one* entitled "For Ship *Abigail*. Signals to be shown by the *Princesa* for said s. *Abigail*." Twelve signal flags are shown in their proper colors and are followed by a series of examples explaining their use. Some emergency night signals are also explained, but the code as a whole is missing.

The manuscript reads as follows:

"Examples

to make redy to heave up & make sail.	Flag N° 2
Sprang a leak	Flag N° 1 & N° 6
Wants your Longitude at Noon	Flag N° 1 & N° 0
The Ship you see is an Enemy	Flag N° 4 & N° 1
The Danger you see bears S. W.	Flag N° 7 & N° 1
Shorten sail	Flag N° 1 & N° 2

"By night

Danger near	One Gun signify with N° 10
Wants immediate assistance.	One Gun & three lanthons
To keep near each other	One Gun, two or more rockets
Strange sail in Sight	Two Lanthorns
Land in Sight	two or three rockets & four Lanthons
Wear or Tack Ship	two or more rockets & one Lathorn."

This interesting document is unfortunately undated, but probably relates to privateers that served in the American Revolution, although the two vessels have not as yet been identified. The J form of the figure 1 and the spelling Lanthorn would seem to indicate a period earlier than the War of 1812, and the well developed signal code would point to a rather late period, probably not earlier than the Revolution, and certainly not earlier than the Old French and Indian War, 1755-1762. The spelling of "Unibersal" and "Inteligencia" suggests that the manuscript may have been written by a Spaniard.

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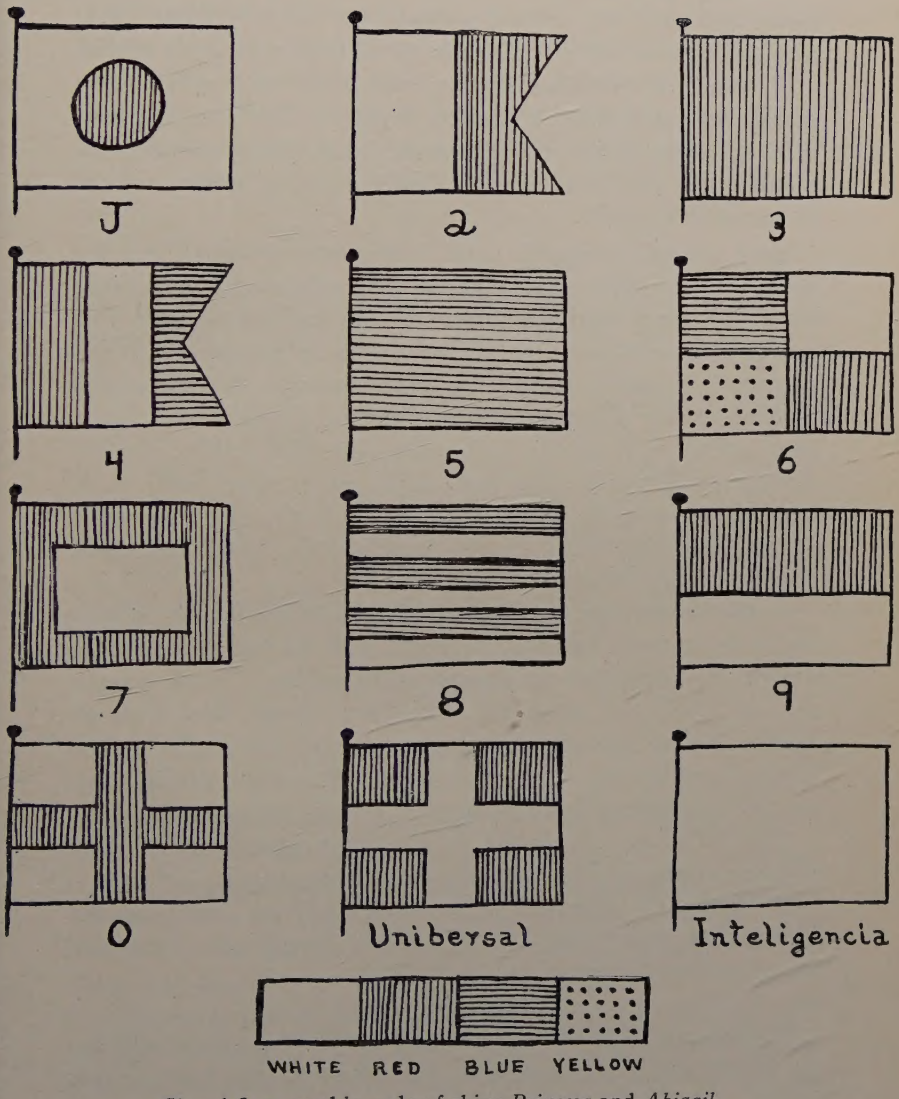
*R. I. H. S. M. XIV:319



Signal flags used in code of ships *Princesa* and *Abigail*
From the Society's Museum

As early as 1703 the French navy had perfected a ten flag signal code, and had printed a code book, the only known copy of which is now in the archives of the Bibliotheque de la Marine at Toulon. A somewhat similar code book* of English naval signals was published in London about 1715. Over one hundred different signals are illustrated, each illustration showing a full-rigged ship with the signal flags in colors, flying from the proper position aloft.

Such highly developed signal codes were reserved for the use of regular navies, and were not generally used by privateers during the early eighteenth century. Throughout the early 18th century the position of the flag as well as its design was of importance in signal codes. In 1711 Admiral Sir Hovenden Walker, in the disastrous attempt against Quebec, used seven flags, viz, four pendants; red, white, blue and yellow; the ensign; a "yellow and white flag" and a weft. The positions of display, which gave different meanings to the flags, were the (three) top-mast heads, the (six) ends of the topsail yard arms and the cross yard arm.

In the Louisbourg expedition of 1745 and during the remaining three years of that war, the position of the flag as well as its design carried part of the message in signalling. In the expedition of 1746, the transports and guard sloops flew flags of special design, showing from what colonies they hailed. The place of display was of no importance. This was a decided step toward the system that developed into the International Code.

The following manuscript in the State archives gives us a good example of eighteenth century marine signals.

"Signals to be observed by the Colony's Sloop Tartar and the Transports under her Convoy on the Voyage to Annapolis Royal and back again.

"Signals by Day

"When any of the Fleet loose Company and meet again those to Windward shall lower their Foretopsails, and hoist a Jack

*Sailing and Fighting Instructions or Signals used in the British Navy, by (Jonathan Greenwood, London, about 1715), in New York Public Library.

upon their Foretopmast head, and those to Leward shall answer if a Brigantine by lowering their mainsail and hoisting a Jack upon their Maintopmast head and if a Snow by lowering their maintopsail and hoisting a Jack at their maintopmast head.

"If the Colony's Sloop should loose Company she must on meeting again haul down her Foresail and hoist her Ensign up to the Hounds of the Mast and the Transport Vessels are to answer if to Windward or to Leward as above directed.

"Signals by Night or in a Fogg

"When any of the Fleet loose Company and meet again he who hails shall ask *What Ship is that* and he who is hailed shall answer *Rhode Island* the other who hailed first shall reply *Newport.*

"If either of the Transports shall see a Strange vessel they shall fire two Swivel Guns and the Colony's Sloop shall answer by firing One."

[endorsed]

"Signals to be observed when under Convoy.

"Signals For John Warner Commander of the Brigantine Leperd Bound Anoplos Ryal under Convoy of the Sloop Tarter, Peter Marshal Captain" *

*Warner Papers, vol. 10; number 1703, R. I. H. S.

The Cap of the Newport Light Infantry Co.

The Newport Light Infantry Company was incorporated in October 1774 by the Rhode Island General Assembly. The Charter of the company is printed in full in the Rhode Island Acts and Resolves, October 1774, p. 93.

The company was soon organized and adopted a uniform and insignia. One of the caps is still preserved in the Royal United Service Institute at London and is illustrated in this issue of the Collections. The cap is black, outlined in gold and the scroll work and garter gold outlined in white with black lettering. The background of the device is green, the dress red and white,

with the sword, chain, staff and the word America in white, the liberty cap and wreath white outlined in black. The anchor and royal cipher are gold.

The company appeared for the first time in uniform on Monday, April 3, 1775, and according to the Newport Mercury "by the best judges were esteemed equal to any regulars."

"At 10 o'clock they marched, dressed in a complete uniform, and formed the battalion fronting the dwelling-house of HENRY MARCHANT, Esq; who presently appeared at his door, with a suit of colours in his hands, and presented them to that company.———Col. CHAMPLIN received them, and delivered them into the hands of the Ensign———The colours being displayed in front of the company, Mr. Marchant delivered the following address to the company, which, though suddenly made, we are allowed to give the public.

"Gentlemen of the Newport Light Infantry,

"From a sincere desire of promoting and encouraging the military spirit diffusing itself through this town, colony, and America, I here present you the colours to be born by your Ensign; and I shall esteem myself highly honored by your acceptance of them.

"I have endeavoured to throw such figures and devices into them as may lead you to an attention to the great objects which ought to possess the mind of every American soldier,——— every friend to his country.

"By the female figure, you have America, your native country, presented to your view, which will justly demand your protection when in danger———By the CAP OF LIBERTY, upon the staff, which she holds in her left hand, and points at with her right, you will be led to contemplate the importance of liberty, civil and religious, to man:———An existence without liberty cannot be wished for; every other possession, nay, our country itself, would loose every enchantment, deprived of her all enlivening principle; therefore adopt the motto PATRIA CARA CARIOR LIBERTAS.

"The BROKEN CHAINS and SWORD, under her feet, may intimate to you that the principles of true liberty, diffused

Cap worn by Newport Light Infantry in 1775.

In the Museum of the Royal United Service Institute, Whitehall, London.

through America will ever prevail over violence and oppression.

"Carrying those principles into practice, the ANCHOR, the arms of our colony, placed over America, will lead you to a well grounded HOPE, that, by adding thereto unanimity, wisdom, firmness and virtue, we shall succeed in the righteous struggle, and secure to ourselves and posterity, the invaluable rights, liberties, privileges, and happy constitution, which the God of nature hath transmitted to us, through our pious and venerable ancestors.

"Adopt, with a Christian sincerity, the motto placed above the anchor, IN GOD WE HOPE,———act worthily your part for God and your country, and you have the God of your fathers with you, and who then can be against you?

"Let loyalty to your King, a love to your country and its laws, a zeal for liberty, and a full faith and confidence in Heaven, actuate you through life, so will you gain the love, veneration and esteem of your country, and the world of mankind for your admirers.

"Permit me to say, I cannot but feel myself concerned and interested in every part of your duty,———that it may be discharged to the public acceptance, and thereby to your own honor and approbation: To this great end nothing can more contribute than an entire confidence in; and high respect to, the officers of your company:———And I am sure those gentlemen, elected by yourselves, cannot fail of affording every proof of the wisdom of your choice, since they will meet, in return, with every satisfaction that a generous officer can wish, from a company of gentlemen, delighting in military order, and filled with the noble sentiments of liberty, honor and friendship.

"A volley was thereupon discharged, and the company marched up on the hill, and went through the manual exercise and many manoeuvres to very great acceptance.———At one o'clock they retired to a public house, where a gentee entertainment was provided by the company: After dinner the following toasts were drank:———

"The King,———The Queen and Royal family,———The Governor and Company of the colony of Rhode-Island.———

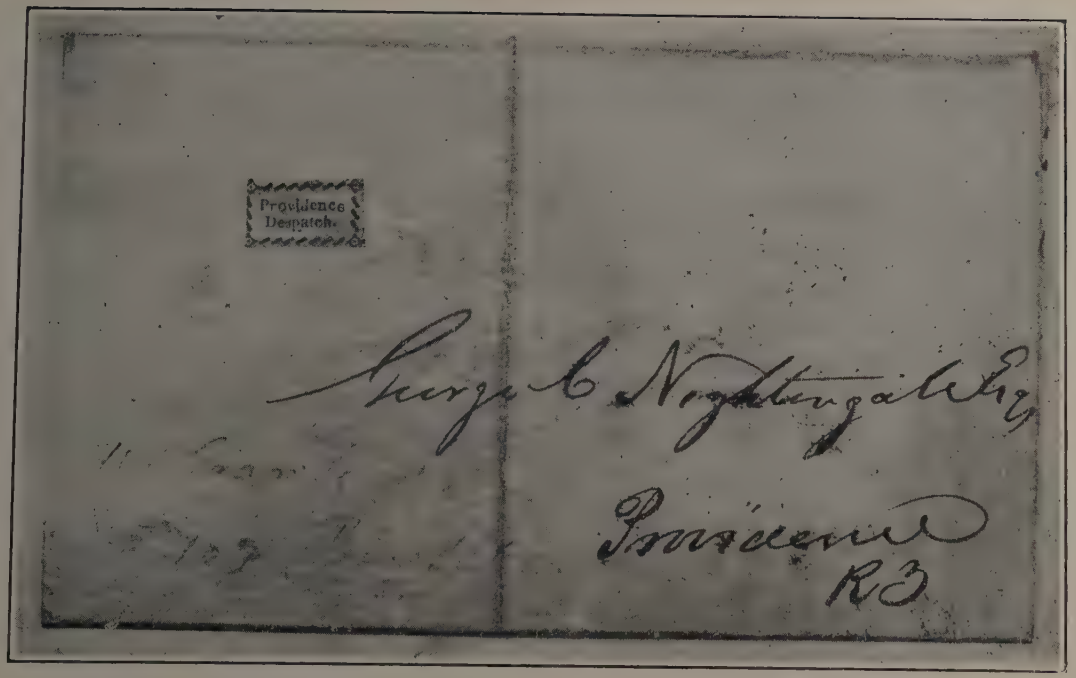
The grand American Congress,———The friends of liberty throughout the world,———Confusion to the enemies to liberty, Britain, and America,———A continuation of union, firmness, and wisdom throughout the colonies, and a reunion with Great Britain upon safe and honorable terms———May a pillar be erected by Americans, to perpetuate the memory of the suffering, ye triumphant, sons and daughters of Boston, and the noble and arduous struggle made throughout the province of the Massachusetts Bay, while under the more immediate hand of oppression,———May a military ardour, compatable with freedom and liberty, prevail throughout America,——— May we ever attend to this distinction, That our arms are to aid, not destroy, the laws and constitution of our country,——— The militia and independent companies throughout the colony of Rhode-Island,———The gentlemen of the Newport artillery, ———HENRY MARCHANT, Esq; who generously presented the Newport Light Infantry with their colours,——— The Newport Light Infantry, ———America,———May the love of our country annimate us, may the still more ardent love of liberty inspire us, that, by the assistance of Heaven, wherein is all our hope, we may put down the enemies to our happy constitution, break in pieces the chains forged by tyranny, restore the laws, and seat liberty on her throne; newly decorated, and gloriously adorned, that even Kings shall fall in love with her, acknowledge her beauty, and submit to her universal dominion.

"After which the company marched, in very regular order, through the principal streets of the town, performing many manoeuvres in their march——and upon the public parade, fronting the Court house, went through the firings, to universal approbation." —*From Newport Mercury, April* 17, 1775.

Colonel Champlin was evidently Jabez Champlin, for according to the report made to the General Assembly in May 1775, the officers of the company were:

Jabez Champlin, Captain
Charles Spooner, First Lieutenant
Philip Moss, Second Lieutenant
Samuel Spooner, Ensign.

It should be noted that by the authority of the Charter, the Captain of the Company carried the rank of Colonel.



The only known copy of the "local stamps" used by the Providence Despatch. The Providence Despatch is said to have been a covered wagon express owned by Mr. Merrick of Boston. This stamp dates from between 1844 and 1850, probably about 1848.

Notes

The following persons have been elected to membership in the Society:

Mr. Frederick W. Arnold
Mr. Eugene S. Graves
Mr. Wilson G. Wing

Mr. Frank Farnsworth Starr of Middletown, Conn., has presented to the Society a number of interesting documents, letters, wills and affidavits relating to the Cranstons and other Newport families.

Several manuscript volumes of genealogies of Mendon and Uxbridge families by the late Frank Haviland have been presented by Mrs. Haviland to the Society.

The first volume of the Warwick Town Records has been printed by the State under the supervision of the Librarian of this Society. This renders the records of three of the four original towns accessible to students. It is to be hoped that some action may be taken on the Newport records.

The History of Woodstock, Connecticut, by Clarence Winthrop Bowen, just issued, will be welcomed by students of our local history. The connection between Windham County and Providence town was, for more than a century, quite intimate and advantageous to both communities. Robust and enterprising young men from Windham and Woodstock, like Darius Sessions and Amos Throop, coming to seek their fortune, aided materially in building up the town, while well-to-do merchants of Providence, like Gov. Nicholas Cooke, Seril Dodge, Joseph and William Russell, retired to the hills of Windham for peace and quiet. This volume is an important addition to our library.

A manuscript genealogy of the Burlingame family has been bequeathed to the Society by the late Henry Allen Burlingame.

Indian Graves

A Survey of the Indian Graves That Have Been Discovered in Rhode Island.

By Howard M. Chapin.

The Indians roamed over all of what is now Rhode Island, hence it is not strange that Indian graves have been discovered in many parts of the state.

One of the earliest recorded openings of an Indian grave occurred in 1653, when Jan Gereardy, a Dutch trader with his crew consisting of "one Samuel, a hatter, and one Jones, a seaman, and an Irishman, persons infamous" opened the grave of the sister of the Narragansett Indian sachem Pessacus,[1] and were caught in the act of robbing her grave and mangling her flesh. Roger Williams justly described their actions as a "ghastly and stinking villiany." The grave-robbers, who had only economic necessity and not scientific research as an excuse of their actions, escaped to Warwick, whence they were followed by a band of angry Indians. Soon after this in 1662 John Ashcroft broke open and robbed an Indian grave at Southertown, now Westerly.

Passing from the period of criminal grave-opening, we come to the period of accidental openings. In December 1834 an Indian grave was opened at Tiverton, Rhode Island, in the bank, south of the meeting house, about fifteen rods south of the end of Stone Bridge. "The body was buried in a sitting posture facing the west and in the mouth was placed the nose of a bottle." A stone axe, a stone chisel, a whetstone, a glass bottle, a Dutch clay pipe, six copper spoons, a quantity of glass beads and some peage were found in this grave. Seven gun barrels were found in a nearby grave. According to the statement of Mr. Robert Lawton of Tiverton, who was acquainted with these excavations, "it would seem that a hole nearly six feet in diameter was dug and surrounded with barks within which

[1]Also called Quissucquansh.

were the remains of several bodies, the seven guns and other objects. It appeared as though the guns were laid across the knees of one of the bodies. Every part of that skeleton crumbled to pieces as soon as exposed to the air."

These copper spoons are in the museum of the Rhode Island Historical Society and although badly corroded still clearly show the maker's marks: (1) spoon bowl, *mark*: a heart pierced by a long arrow; (2) and (3) spoon bowl and half of stem, *mark*: heart pierced with short arrow, surrounded by inscription; (4) whole stem, *mark*: a spoon between the letters R. S: (5) whole stem, *mark*: three short spoons in circle; and (6) an apostle spoon, *mark*: three spoons between the initials I. S. An identification of these marks might serve to approximate the date of the burial.

About this time either in 1835 or 1836 an Indian grave was accidentally opened in Westerly by the men at work constructing the railroad between Providence and Westerly. Among the articles exhumed were a square glass bottle, two round glass bottles, a copper kettle, a stone pipe, a bell, a curious brass instrument, some hair bound with wampum and some bones.

In 1843 Judge Job Durfee gave to the Society a string of beads that had been washed out of an Indian grave at Tiverton. These beads may have come from the Tiverton grave already mentioned.

In July 1848 workmen engaged in digging the foundations for the railroad bridge west of Providence excavated a number of Indian skeletons. A copper kettle and several bottles of "singular shape" were found with the bodies.[2]

An Indian burial ground near Mashapaug Pond, Providence, was opened about 1856 and a spoon and bottle exhumed. This burial ground was probably near where the ice houses now stand.

Dr. Usher Parsons, addressing the Rhode Island Historical Society at Providence on October 7, 1862, said: "Within a few years an Indian skeleton was exhumed in Fall River, hav-

[2]M. & F. Jour., July 20, 1848.

ing several articles around it, as a musket, some wampumpeag and kettles. Another one was exhumed a few years since from the cellar of a house that was digging opposite St. Stephen's Church in this city." The Fall River skeleton is probably a later one than the famous so-called "Skeleton in Armor," immortalized by Henry W. Longfellow.

Speak! Speak! Thou fearful guest!
Who, with thy hollow breast
Still in rude armor drest
Comest to daunt me!

Bacon ("Narragansett Bay" 1904) wrote in regard to this: "Longfellow was only one of the thousands who caught the infection and his poems upon the alleged Norse tower at Newport, and the greatly misunderstood armed skeleton, dug up at Fall River, showed him no more credulous than his neighbors. Actually the skeleton 'in rude armour dressed' was arrayed in nothing more convincing than a brass or copper plate or shield over his breast, a belt made of cylinders of the same metal arranged not unlike a modern cartridge belt, and a quantity of arrow heads, all of which details of costume are known to have been peculiar to Indians living within thirty miles of Fall River and not to the Northmen. Moreover the mode of burial, the skeleton having been found sitting bolt upright, indicates the Indian and not the Scandinavian."

With regard to the Fall River skeleton, which with its appurtenances was unfortunately burned before it could be satisfactorily examined by experts, the following description taken from The American Monthly Magazine for January, 1836, will give the reader as full an account as is now possible:

"In digging down a hill near the village, a large mass of earth slid off, leaving in the bank and partially uncovered a human skull, which on examination was found to belong to a body buried in a sitting posture; the head being about one foot below what had been for many years the surface of the ground. The surrounding earth was carefully removed, and the body found to be enveloped in a covering of coarse bark of a dark color.

Within this envelope were found the remains of another of coarse cloth, made of fine bark, and about the texture of a Manilla coffee bag. On the breast was a plate of brass, thirteen inches long, six broad at the upper end, and five in the lower. This plate appears to have been cast, and is from one-eighth to three-thirty-seconds of an inch in thickness. It is so much corroded that whether or not anything was engraved upon it has not yet been ascertained. It is oval in form, the edges being irregular, apparently made so by corrosion. Below the breast-plate, and entirely encircling the body, was a belt composed of brass tubes, each four and a half inches in length, and three-sixteenths of an inch in diameter, arranged longitudinally and close together, the length of a tube being the width of the belt. The tubes are of thin brass, cast upon hollow reeds, and were fastened together by pieces of sinew. Near the right knee was a quiver of arrows. The arrows are of brass, thin, flat and triangular in shape, with a round hole cut through near the base. The shaft was fastened to the head by inserting the latter in an opening at the end of the wood and then tying with a sinew through the round hole, a mode of constructing the weapon never practised by the Indians, not even with their arrows of thin shell. Parts of the shaft still remain on some of them. When first discovered, the arrows were in a sort of quiver of bark, which fell to pieces when exposed to the air."

We now come to another case of intentional grave-robbing, "justified" by the scientific curiosity of the participants. The grave probably that of Wee-oun-kass or Weunquesh, the Tut-ank-ahmen of Rhode Island, was opened, according to Tucker, in May 1859. Many interesting relics were found in this grave and Dr. Usher Parsons read a paper on this subject before the Rhode Island Historical Society on October 7, 1862. This paper was printed in the Providence Journal the next day and with some alterations was reprinted in the Historical Magazine in February 1863 (vol.VII, p. 55). A slightly different account was printed by William Franklin Tucker in his "Historical Sketch of the Town of Charlestown," 1877.

The earliest printed account of the excavations is that of Par-

sons (1862), which is reprinted with footnotes in regard to the variations in other accounts:

"With a view to ascertain the posture of the buried remains, Messrs. Joshua P. Card, Asa Noyes, Samuel Nocake[3], Charles Cross, Christopher Card[4], George E. Mattison[5], George F. Babcock, and Oliver Fiske, lately opened one of the graves (apparently the first one) in the Sachem's cemetery in Charlestown, R. I. They dug four feet, and came to three[6] very large flat stones, weighing perhaps a ton each. Raising them out of the way, they continued digging four feet deeper, including the thickness of the stones. They then struck upon a large iron pot[7] filled with[8] smaller pots, kettles and skillets. They found also[9] a large brass kettle, filled with porringers and other kitchen ware, and bottles. On removing these, they found under them decayed wood in the form of a large log, and an iron chain surrounding it. On one side were[10] hinges, and on the other side a padlock, made fast to the chain. It appeared that the log had been split in two halves[11] the inside of each half excavated so as to receive the body of an adult. On removing the upper half, they found a skeleton enshrouded with a silk robe[12], and on the head a cap[13] or bonnet of green silk.

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[3]Tucker gives Samuel Noca.

[4]Tucker gives Christopher P. Card.

[5]Tucker adds John Congdon, and Benoni Henry to the list and omits George E. Mattison. He states that these men formed a company of nine men, repaired to the noted "Indian Burial Hill" and there "opened a grave" etc.

[6]Parsons later wrote "to a layer of large flat stones forming a floor or covering to the grave"

[7]"of capacity to hold four or five gallons" (P.)

[8]"with other iron, copper, and brass vessels, as skillets, numerous small kettles and sauce pans" (P.)

[9]Parsons later wrote "near this, was a brass kettle quite as capacious, as the pot, filled with glass bottles, pewter porringers and small kettles," and Tucker wrote "A brass kettle was found at one end of the coffin and an iron kettle at the other end."

[10]"On one side of the log was a pair of iron hinges" (Parsons 1863)

[11]Tucker wrote "Two logs were split open, making four pieces; these pieces served as bottom, sides and top of the coffin, and were firmly bound together with iron chains" Parsons' account is probably more correct in regard to details.

[12]"a robe of green silk" (P.)

[13]"a square silk cloth." Parsons does not mention the "bonnet of green silk" in his 1863 account.

Extending from the top of the head, was a chain[14] like a watch guard, down to the sole of the foot, and there fastened to the outside sole[15] near the toe. The leather of one of the shoes was decayed. The other partly remains, and indicates a very delicate foot.[16] Surrounding the waist was a belt made of wampumpeag,[17] and covered with silver brooches,[18] as ornaments. Around the neck was a necklace, and at the waist,[19] were silver sleeve buttons. They found, also, two coins, one of silver,[20] dated 1650, and a copper[21] farthing. These I have taken to the Numismatic Society in Boston and compared them with similar ones. Inside of this log also was a set[22] of Dutch spoons, some metallic Dutch pipes, ladies' thimbles, and some few other articles."

In his 1863 paper, Dr. Parsons continued: "One glass hermetically sealed contains a fluid resembling brandy. No degree of winter frost congeals it.

"The only articles of unquestionably Indian manufacture were wampumpeage and stone mortar-pestles, the others being all of Dutch origin excepting the English and French coin. The mortar pestles were used to pulverize their corn in wooden mortars, the Indians being destitute of grinding mills.

"There were many other articles and fragments that might be mentioned. The fine state of preservation of many of them is probably attributable to the manner of excavating the sarcophagus or log, which was done by heated stones, that charred

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[14]"silver chain" (P.)

[15]"to the toe of an outside copper sole of what appears to have been a moccasin" (P.)

[16]"Inside of this moccasin was a leather sole, exhibiting neat workmanship, and indicating a slender and delicately formed foot." (P.)

[17]"A similar article ornamented the lower part of the neck, above which was a large copper necklace, and bracelets of wampumpeage surrounded the arms" (P.)

[18]"of various sizes from one to two inches in diameter" (P.)

[19]Corrected to "wrists." (P.)

[20]"a French silver half livre, scarcely at all worn and bearing date 1650, lettered *Ludovicus XIIII.*" (P.)

[21]"English" (P.)

[22]"a set of plated Dutch tablespoons, a fork and some Dutch pipes, made of copper and several thimbles. The amount of wampumpeage or shell beads was very large . . . " (P.)

the whole cavity, giving it an antiseptic and preservative quality.

"The skull of which it remains to speak was in fine state of preservation. The sockets of the teeth were symmetrical and perfect, indicating a fine set of teeth, and the form of the head was well proportioned. The hair was neatly dressed and abundant."

Many of the relics were exhibited at the Rhode Island Historical Society in 1862, but have since been dispersed. The Providence Journal commented: "So large a collection has never before, probably, been found in any Indian grave."

In his 1862 paper, Parsons said: "I am firmly of opinion that the body here buried was the daughter of Ninigret. All his other children married and lived to a great age. Her dress and ornaments denote that this was a female and of exalted rank, and there was not an article found that was appropriate to men's wear or use; no flint arrow-heads, or spear points, or fish-hooks, or muskets. She was at the west end of the Sachem's cemetery, where interments commenced, and her's was the first death in the family. The second death in the Sachem's family was himself. It occurred to me that if the skeleton in the next grave answered to that of the old man her father, that the point would be settled that this skeleton and all the relics belonged to his daughter. With some pains and trouble, I have succeeded in finding in the next grave to that we have examined, a skull and other bones that accord exactly with what we might see in the skeleton of Ninigret, the Sachem of the Niantics."

Dr. Parsons, referring to the skeleton in the second grave, the one he opened, wrote in 1863: "The bones denote the right age, viz: over seventy years, as decided by an eminent dentist, and also by the angle of the lower jaw. The os-femoris denotes a man of large stature and more than six feet high." Dr. Parsons thus sought to identify the body as Ninigret I through similarity in age. In 1924, Prof. Hooton, osteologist of the Peabody Museum, Cambridge, "following the latest rules for determining the age of crania," concluded that the skull[23] taken

[23]Now in Peabody Museum, Cambridge.

from the aforesaid second grave belonged to an individual who "could not have been more than 50 years old and probably was some what younger at the time of his death." This accords more with the age of Ninigret II than Ninigret I and so strengthens the Weunquesh theory. Ninigret I was grown up in 1637 and died in 1676, certainly aged 68 or 69. Ninigret II was under age in 1682, and died about 1720, between 50 and 60 years of age.

Up to this point Dr. Parsons observations and deductions seem extremely probable. He then stated without giving any authority that Ninigret had a daughter who probably died in 1660, eighteen years before her father and concluded that the first grave was that of this daughter, and the second grave that of her father Ninigret I, who was an old man when he died.

On the other hand Sidney S. Rider without giving any reasons stated that the grave was that of Weunquesh. Dr. Parsons' reasons would apply just as well to the graves, if they are the graves of Weunquesh and her brother Ninigret II as if they are the graves of a daughter (of Ninigret) who died in 1660 and Ninigret I, for Ninigret II was a middle aged man when he died, and his death was the first death in the family after that of Weunquesh. Parsons' deductions apply better to the Weunquesh theory for three reasons: *first* because we have no other evidence outside of Dr. Parsons' statement, that Ninigret I had a daughter who died in 1660, and furthermore Dr. Parsons was in error when he stated that Ninigret II's own sister married the son of Sassacus and he also confused Canonicus with Miantonomi, *secondly* the rank of Weunquesh as ruling Squaw-sachem would be much more exalted than that of the hypothetical daughter of 1660 and hence the dress and ornaments would be more appropriate for her, and *thirdly* the position of the body.

The body was lying in a log that "had been split in two nearly equal halves—each half then excavated, so as to admit its receiving the body of an adult." This form of burial would seem to be an imitation of the English custom of placing the body in a coffin. In 1660 the Indians in the Narragansett

Metal shoe soles unearthed in the grave of Ninigret's daughter.

In Peabody Museum, Cambridge, Mass.

Country were many and the white people few, and it seems unlikely that at that period, the old sachem Ninigret, who disliked and despised the white people, would adopt or copy their burial customs.

In 1686 or 1690, when Weunquesh died the conditions were reversed and there were then many white settlers and comparatively few Indians in the Narragansett Country or South County. The Indians had been subjugated by the whites and were dominated by them. The Indians of this period adopted more and more of the manners and customs of the white people and it would not be surprising to find them adopting the burial customs of the dominant race.

The lack of evidence in regard to the existence of the Princess Ninigret of 1660, the rank of Weunquesh and the form of burial, all point to the probability that the grave was that of Weunquesh, who died about 1686.

The relics from the sachems' graves have been dispersed. The skull of the princess, the spoons, some pewter porringers, a piece of iron chain, some beads and one of the so-called brooches are at the Rhode Island Historical Society. The shoe soles, silver wire chain, some kettles, a small pewter vessel and some glass are at the Peabody Museum, Harvard University, Cambridge. The lock of Princess Ninigret's hair, mentioned by Rider in Book Notes, is now owned by Oscar Tyler of Washington, R. I.

Dr. Wilder of Smith College has reconstructed the princess' head from the skull by using the so-called Dr. His method and an illustrated account of this work appears in the American Anthropoligist, volume XIV, July, September 1912 and volume XXV, 1923 pp. 197-218.

Tucker states that Dr. Parsons opened quite a number of graves to obtain a supply of relics and adds that those that saw his collection made the assertion that he did not accumulate one half as many relics as were found in the first grave.

A suit was brought against the "grave-robbers" of 1859 by Henry Hazard, Joshua Noca and Gideon Ammons, members of the Narragansett tribe of Indians, for grave-robbing, a mis-

demeanor against the laws of Rhode Island. They were arraigned before Joseph H. Griffin, Justice of the Peace, and after being examined, were held to answer before the Supreme Court, which acquitted them and exonerated them from blame, according to Tucker.

In 1878 the General Assembly of Rhode Island appointed a committee to enclose and mark the Indian Burial Ground at Fort Neck, Charlestown.

J. R. Cole, ("History of Washington and Kent Counties," 1889), tells us that: "The ground was graded and the remains of those who lay without the enclosure were removed thereunto. In opening these graves several relics were found, such as pipes, wampum, pottery, bottles, vessels of copper and other metals, spoons, beads, etc., but they were less in number than those taken from the grave in 1859.

"One body was found in a sitting attitude, and from the size and length of the bones, it was supposed to be a man above seven feet in height. His long, black hair, undoubtedly reaching originally to his shoulders, was in a state of good preservation. This body was buried to a depth of seven feet, so deep that it was quite an undertaking to open the grave and remove its contents. The rude coffins in which these bodies were deposited had almost passed away, only small pieces of soft punk being occasionally found, the color of which was a deep red, and the fiber indicated the wood to be cedar, which grew so abundantly within the immediate vicinity." Another grave was opened at Tiverton, near Stone Bridge in 1866, and some copper kettles and hair was exhumed.[24] In 1863 men working on the railroad in Middletown, R. I., opened some Indian graves. A skull, a copper pot, some copper tubes, a bottle and some other objects found at this time are now in the Newport Historical Society Museum.

James N. Arnold writing in 1893[25] said: "In 1868 I saw the remains of what was called an Indian skeleton and I should

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[24]These objects are now in the Peabody Museum at Harvard College.
[25]Providence Journal, Nov. 5, 1893, R. I. H. S., S. B. IV:13.

judge so from the pipe, beads of shell and arrow points found with it." He added that the right hip bone had been broken.

Arnold also refers to a later attempt to open the Indian graves on Burial Hill, Charlestown, and states that this attempt was prevented by the town authorities.

Arnold relates that Mr. Hart unearthed some Indian skeletons in a sand pit near Devils Foot, North Kingstown. On one hand he found 27 rings, most of which were lead, but a few of them were copper and a few iron or steel. The lead rings bore the initials I. H. S. and were thought to be of Jesuit origin. There was also a copper plate to wear around the neck with a "card" inscribed I. H. S. These relics were purchased by Mr. Daniel H. Greene of East Greenwich.

"The bank caved just right," Mr. Hart said, "so as to expose the position of the head. On one shoulder appeared a small black mass. On the other shoulder a glass bottle." This bottle was said to hold about a quart.

In the fall of 1893 an Indian grave was opened at Apponaug, and the Providence Journal for November 3rd contains drawings of some of the objects found; an iron axe-head, a glass bottle, a metal spoon, a fragment of an iron kettle, two *stone* pipes and some shell wampum. These excavations were made on the edge of a hill back of the house of Mr. Henry B. Matteson on the Apponaug-Centreville Road. In addition to the objects mentioned, Mr. Matteson found arrow-heads, a stone mallet, bits of pottery, part of a large metal pot, wampum, beads, more Dutch bottles, the handle of a brass or copper spoon, a ring marked I. H. S. and some English clay pipes, which are probably identical with the pipes originally described as stone. This collection soon became scattered, but a bottle and two pipes are illustrated in the Providence Sunday Journal of Nov. 30, 1913.

The Gorton Collection of Indian relics, now at the Park Museum, Providence, contains various stone implements found at the Indian cemetery at Kettle Point, East Providence; some Dutch bottles found in an Indian grave at Pawtuxet, and some inscribed brass rings found in the graves at Quonset, probably

identical with the graves described by Arnold as near Devils Foot. The Park Museum also has relics found in Indian graves at Wickford, at Fields Point and on Conanicut Island.

About 1873 some trade objects were found in Indian graves on the Champlin Farm in Charlestown, of which the most interesting is a copper hair ornament designed to represent two dogs.

Several Indian graves were opened at Bristol in September 1898.[26] Nearly eight bushels of quahaug shells were found among these graves, and four flat stones were found placed directly over the ribs of one of the skeletons.

Three Indian graves were opened at Westerly in 1900,[27] in which were found an earthen pipe and some homespun cloth.

An Indian grave was accidentally discovered at Washington Park, Providence in June 1902 and three stone implements unearthed; a spear head, a fourteen inch pestle and a black ceremonial stone, now in the museum of the Rhode Island Historical Society. No objects were found in this grave that denoted contact with European civilization.

Sometime about 1893 some relics supposed to be Indian were found near some graves at Burr's Hill, Warren, and a controversy ensued as to whether the graves were Indian, some persons claiming that it was a burial place of negro slaves.

In April 1913 a thorough excavation of these graves was carried on under the direction of the late Charles R. Carr, an enthusiastic archaeologist, to whom great credit is due for this work. A number of rings bearing the letters I. H. S. were found, also Dutch bottles, wampum, beads, copper and brass utensils, stone pestles, arrow-heads, brass spoons, a brass-barrelled flint-lock pistol, two flint-lock guns and one match-lock gun. Some perfectly straight coarse black hair was found adhering to some of the disinterred skulls. An illustrated account of these findings was printed in the Providence Sunday Journal for August 24, 1913. Most of the bodies were not buried in a sitting position, but were laid upon the right side with the right hand placed under the head and the knees drawn

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[26]R. I. H. S., S. B. IV:144, 145.
[27]R. I. H. S., S. B. V:211.

to the chin. The beads found were of shell, of glass and of porcelain. Shark's teeth were found in three of the graves and the beaks, feathers and wing bones of some quite large birds were also found. In one grave the feathers were in a large brass kettle turned upside down.

Mr. Carr said: "In a single interment we found six bodies. At first it was conjectured that these bodies were those of members of the tribe who had been slain in battle—then it was thought that maybe they were the victims of a scourge.

"They were laid in two rows, with the feet of one row and the heads of the other practically touching each other. This grave was about 11 by 12 feet. One of the bodies was a little lower in line and somewhat apart from the others. At the head of this particular body was a large copper kettle, which contained two broken skulls. This receptacle was partly upon its side, the under portion having been crushed by the earth. These skulls were removed from the kettle and mixed with others, so that we lost the opportunity to identify them and indulge in desired research.

"At the right side of the body was a long strip of bark, slightly curved, with the convex side up. This was ten inches wide by five feet long, and under it were thousands of beads. On the head of the body was a brass kettle, thrust well down, almost to the ears. It was customary for the Indians to do this with their dead.

"At the feet was a good-sized copper kettle, I should say of three gallons capacity, which had been covered with matting, made from rushes and fine textured. At the feet of the second body were found four leg and four arm bones, all human. Under the third body—that is at the feet—was a kettle which contained several small bones, including ribs, all human, as we believe. At the feet was also a bowl and a plate, the latter having some coat of arms upon it. The bowl was embellished with a tulip pattern and both vessels were upside down, there being beads under the plate. Here, also, we found wampum an inch thick. A little distance from these vessels were two or three small copper kettles, about six inches in diameter, all up-

side down, with a piece of blanket across the mouth of each. These bowls contained beads and wampum. There was also a square glass bottle, broken, but standing upright. Almost all the other bottles found were placed on their sides, with their mouths pointing to the north.

"There was next found a stone tobacco pipe, and near by a kettle in which was a pouch with a stick in it. The skin drawstrings had disappeared, but the pouch itself was in a fairly good state of preservation.

"At the base of this group were two other bodies. The eight were so buried that it would appear that they had been interred practically at one time.

"We found many graves with more than one body in each, sometimes that of a child being laid beside an older person. By inference we have deduced that all these interments were those of members of the Wampanoag tribe, and that they were all made during the lifetime of Massasoit.

"Particularly interesting is the collection of pipes we have obtained. One of these has two representations of the fleur-de-lis stamped upon its stem. This marks it as an old French production. There are types of very old English and Dutch pipes, too.

"A veritable treasure, viewed from the museum collector's standpoint, is a medallion, obtained by some Indian from the top of an oval box, presumably a snuff receptacle. This was found by Mr. Henry Trombley of this town and by him loaned to our museum. It was recovered by him on May 19 of this year and came from an interment which had several bodies in it, one being that of a child. There were in this interment, also, parts of a glass bead belt, a few pieces of wampum, a small glass bottle and the fingers of an infant.

"The medallion was taken to the works of the Gorham Manufacturing Company and so interested Vice President Holbrook that he had a plaster case made of it from which to procure a good photograph. By this treatment of the subject it was reduced to one plane of color and made of even tone.

"A copy of the photo-reproduction thus obtained was sent to Prof. Block, who corrected some of the lettering as we had deciphered here. There are two lines of characters encircling the raised figure. These, Prof. Block wrote, are as follows:
*MAVRITIUS*AVR*PRINC*COM*NASS*ET*MV*MAR
*VE*EL*EQ*OR*PERISCELIDIS.

"Prof. Block gave as the translation: 'Maurice, Prince of Orange, Count of Nassau and Marchess of Meurs, Verre and Viessing, Knight of Douscband.'

"The medallion was made, Prof. Block asserted, after a corresponding medallion by DePasse, who was an illustrious engraver at the beginning of the 17th century. 'I think,' writes Prof. Block, 'it was brought to America by some Dutch ship, as were the beads and bottles, many specimens of which are in our museum.'

"The rings we have found are of especial interest to those who have made a study of the religious history of this country. Rhode Island was settled, as we all know, by Roger Williams, who, with his colleagues, had very decided views on religious concernments. It is evident that the Wampanoags were coming under a different religious influence than the founder of our colony realized, seeing that with the treasures placed in their graves were brass signet rings, some of which bore the characters 'I. H. S.,' and intaglios representing the Lamb of Peace. These were never made by Indian hands.

"The engraving is too artistic. The only plausible solution, perhaps, is that the religious tokens owed their presence among the Wampanoags to the mission work tradition asserts was done among the aborigines along our Atlantic coast by the Jesuit fathers. One of these rings, and a fine example, dug up about 20 years ago, is in the museum at Roger Williams Park in Providence.

"Altogether, I should say we have approximately 500 different specimens, or finds, that are to be classified, catalogued and photographed. A good deal of research work yet remains to be done before anything definite can be said of the collection as a whole. The integrity of none of it can be assailed, and its

Pewter porringer found in the grave of Ninigret's daughter.

historical value cannot be overestimated. Warren is to possess ethnological matter of unusual importance, full information of which, with accompanying photographs, will be laid before the authorities of the Smithsonian Institute at Washington,"

Some of the objects found at Burr's Hill are preserved at the George Haile Free Library at Warren and others at the Museum of the American Indian, Heye Foundation, New York. Among the most interesting of the objects found at Burr's Hill, are the otter-headed pestle, the pipe ornamented with a dog and a small banner stone.

In October 1921 Mr. T. L. Arnold of Arnolda, Charlestown, R. I., while digging a cellar unearthed an old Indian burial ground. The first object discovered was an ancient breech-loading cannon, which was very badly rusted. It lay only a couple of feet beneath the surface. Near it but slightly deeper was found a skeleton. Beside the skeleton was a rather long sword beyond which was discovered another skeleton. The graves, which were scarcely three feet long indicating that the bodies were probably buried in a curled up position as was often done by the Indians, contained three copper kettles, a spoon bowl, a long shell bead, some pieces of pottery and a tube of blue glass which may be the material from which beads were to be cut, although most of the beads found were shell wampum. A few pieces of very coarse blue cloth, perhaps a sort of burlap, were found attached to pieces of wood, copper and bone. A round stone about two inches in diameter was also found.

The sword had a rather elaborate guard and although badly rusted still retained some of its spring. Within the distance of fifteen or twenty feet parts of three other skeletons were discovered although the skulls of these latter skeletons were not found. Some teeth and jawbones of some small animals such as dogs, cats or skunks were also found. Two Indian shell heaps were discovered nearby the graves. These shell heaps had been covered by dirt indicating that a natural surface deposit had taken place. A large hunk of red coloring matter (war paint) was also discovered.

In January 1923 some workmen excavating on the Rhode Island Country Club grounds in Barrington discovered two

skeletons, which the Medical Examiner declared to be Indians. No objects of interest were found except several small bits of wood perhaps an inch or so in diameter which were covered with a rough coating of rusty earth, and were pierced by a square hole presumably made by an iron nail.

Reports of accidental openings of Indian graves are current throughout Rhode Island, but it is often difficult to verify the date, location and objects. Mr. Harrie Wheeler has some of the knife blades or spear-heads, six or more inches long, that were found in a grave or cache. There are said to have been 27 of the blades in one grave all pointing west. Mr. Wheeler also has a round bottle, three spoons, two china cups and a brass cup from the grave that was opened on the Babbitt Farm at Cocumscussoc, near Wickford, R. I.

Indian skeletons have been unearthed in Jamestown, and one of the favorite camping places of the Indians is located on the grounds of John Howland's residence (1888).

In regard to Indian graves on Block Island, Livermore in 1876 wrote: "On the farm now owned by Mr. Simon Ball, at the south end of the Great Pond, a few years ago there was a landslide which left standing in the bank in full view, an Indian skeleton, very large, with a rude earthern jar at his feet well packed with scallop shells." He later described this Indian skeleton as being "in a walking posture," and adds that the old Indian burial ground on Indian Head neck "has disclosed many human bones and many shells." Livermore also states that a pestle, a stone mortar and a stone axe were found in the ground near a large quantity of shells a little south of Mr. John Ball's house near the Great Pond. This pestle and axe are now in the museum of the Rhode Island Historical Society and together with the mortar are described in detail by Livermore.

Digging at Slocums, North Kingstown, some years ago, a man found two or three dozen smooth egg-shaped stones which may have been buried with an Indian. The so-called "frog-pottery" vase, found in perfect condition in South Kingstown, but later broken, had probably been buried in an Indian grave.